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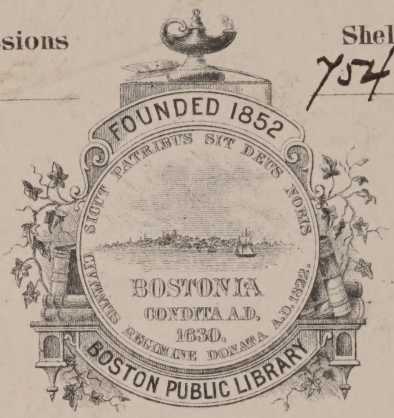

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TWO

DISCOURSES,

PREACHED IN THE

TWELFTH CONGREGATIONAL CHURCH,

SUNDAY, FEBRUARY 10, 1850,

ON THE COMPLETION OF

THE

TWENTYFIFTH YEAR OF HIS MINISTRY,

BY

SAMUEL BARRETT.

PRINTED AT THE REQUEST AND FOR THE USE OF THE SOCIETY.

[NOT PUBLISHED.]

BOSTON:
PRINTED BY TUTTLE & DENNETT,
No. 21 School Street.
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DISCOURSE I.

2 PETER i. 12.

WHEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM, AND BE ESTABLISHED IN THE TRUTH.

REMEMBRANCE. The word denotes a mental exercise or state, devoid of merit if involuntary, but virtuous whenever caused by the will acting in obedience to a sense of duty. Our chief concern must indeed be with the present and future; yet there are seasons, not only in which our minds spontaneously recur to the past by a natural law of associated thought and feeling, but when we must, with deliberate purpose and decided effort, turn our regards back upon the path we have trodden, or else neglect a rule of moral obligation. Profitable, too, as well as dutiful, it is,—and this for communities not less than for individuals,—to take retrospective views, at certain periods, of what they have experienced and done, and of the modes in which Providence has ministered to their improvement and happiness. But your look of curiosity, seconded by my own sense of what is proper, forbids the prolonging of remarks, the pertinence of which, to the time and circumstances of our meeting this morning, can hardly be understood, except in view of the fact,—borne in mind probably by not many of you, and requiring, therefore,

to be stated by me, that with yesterday ended a quarter of a century since the connection between us, as Pastor and People, was solemnized. This event of my ordination, indelible as is the impress it left on my heart, has never before been made mention of by me in your presence; and I allude to it now, not with the design to say much about myself, but, in accordance with a custom, having its foundation in a law of nature and of duty, to help you call to remembrance, at the close of so long a period, some of the incidents of your history as a Parish, which, unimportant as they may seem to strangers, ought to be interesting to yourselves.

A quarter of a century! Multiply this term of time by the small number nine, and you are carried back seven years beyond the building of the first house for public worship in Boston,—a house "with mud walls and a roof of straw." If we come down from that period, 1632, to the beginning of the next century, we shall find only seven churches in the whole town. This number was increased, during the hundred years which followed, to no more than eighteen. Between the commencement of the present century and the early part of 1824, when the foundation of our own sanctuary was laid, eleven additional ones were built; so that, at the date last mentioned, the city contained twentynine edifices, which had been reared for ecclesiastical purposes. Since then, not far from fiftyfour churches and chapels have been constructed in the city; making the whole number to be, at this time, over eighty, exclusive of several halls used on Sundays for religious services.

At the period when the walls which now enclose us were erected, eightyeight years had elapsed, since the building, by Congregationalists, so called, of any meeting-house, within

the original boundaries of the town, for a company of worshippers newly gathered, except the churches in Park and Essex streets; and no structure so destined, had ever, at that time and on the territory just defined, been reared either by or for the class of Christians holding our system of belief, "whose prominent features," as stated at the dedication of this house, "are well known to be, the personal unity and parental character of God, and the intelligible import and moral design of the Gospel." Nor only so. To us belongs the credit,—for such I consider it,—of being the first Society, established on the grounds of Unitarian Christianity, within the ancient limits of Boston. True, indeed, nearly all the Congregational parishes, here and in the vicinity, had long before taken the liberal side in theology; influenced not a little, as far back as the middle of the last century, by MAYHEW, of the West Church, that noble advocate of religious as well as civil freedom, and subsequently still more aided, in harmony with the progress of the age, by FREEMAN, KIRKLAND, WORCESTER, BUCKMINSTER, WARE, CHANNING, and other distinguished teachers of the Unitarian school. But all those churches were, in their origin, Trinitarian; most of them Calvinistic; and such they continued to be for a great length of time. It was otherwise with this Society. In its beginning, it adopted what are generally regarded as the doctrines of Liberal Christianity; yet it was not intended to be a sectarian establishment, in any bad sense of the term, its founders,—averse both by principle and by habit to the bigotry that serves a creed or a party at the expense of justice and charity,—welcoming to their communion all who were disposed to join them on the broad ground of the sufficiency of the Scriptures, the right of private judgment, the divine authority

of Christ, and the purpose to lead a holy life. And such have been our theory and our practice till the present hour. May they continue to be the same forever.

The first movement, within my knowledge, towards the erection of this church, took place on the twentysixth of March, 1822, at a private meeting of gentlemen distinguished by their character and position. It was not, however, till several months had passed by, that anything, which promised success, was accomplished in behalf of the object desired. Such an undertaking as the one in view, was hardly less difficult than it was novel, twentyeight years ago, and required time as well as deliberation. The earliest record on the books of our Society, bears date, April 1st, 1823; and it is in these words: "We, the subscribers, considering the great want of another Congregational Meeting-house in the westerly part of the city, promise to pay the sums by us respectively subscribed, for the purpose of erecting such a Meeting-house." Immediately following this preamble, and on a subsequent page, are written the names* of one hundred and two persons, who had pledged themselves for two hundred and thirtythree shares in the expense of the new church; each share being one hundred dollars. And here it is becoming to acknowledge the disinterestedness of those gentlemen, few of whom had ever thought of leaving their old places of worship for a new one; and in fact, only twentysix of them subsequently became members of this congregation. The first meeting of the subscribers was held May 22d, 1823, when, besides other transactions, a Building Committee† was appointed, and measures were adopted to increase the sum of twentythree thousand and three hundred dollars, already

*See Appendix—Note 1. †See Appendix—Note 2.

secured, to an amount equal to the probable expenditure, which, as then estimated, would not exceed thirty thousand dollars. On the 14th of June, the Legislature granted an act of incorporation, under the title of "The Twelfth Congregational Society in the City of Boston," which was accepted at a legal meeting of the members, held on the second of the next month. The corner stone* of the church was laid May 10th, 1824, when George Bond made some explanatory remarks, which were followed by an address and prayer by Dr. Lowell. The first Standing Committee† was chosen August 5th, consisting of thirteen members, six of whom have died, and only two remain with us.

This house was completed early in the Autumn, at a cost, including the price of the land, of nearly thirtyfour thousand dollars; and on the 13th of October, it was dedicated to the worship of God; Rev. John G. Palfrey preaching the sermon, and Rev. Francis Parkman, Rev. Henry Ware, jr., and Dr. Lowell, performing the other services. Mr. Alexander Young‡ was engaged to supply the pulpit for four Sundays, after which, on the 7th of November, an invitation was given him to become the Pastor of the Society. A negative answer having been returned by that gentleman, it fell to the lot of the present incumbent to preach here, for the first time, on the annual Thanksgiving day, December 2; and having complied with the request of the proprietors to officiate on the three following Sundays, he was, on the 19th of that month unanimously invited to take charge of the Society as its Minister. Within a fortnight he expressed, by letter, his willingness to accept the invitation; and on the 10th of

*See Appendix—Note 3. †See Appendix—Note 4.

‡Now Dr. Young, Pastor of the Church on Church Green.

January, 1825, the pews were offered at public auction; the result of which, and of private sales shortly after, was, that ninetyfive on the lower floor, and sixteen in the galleries were disposed of for the sum of thirtyone thousand three hundred and seventysix dollars, exclusive of one thousand and sixtysix dollars paid for the privilege of choice.* Agreeably to notice given from the pulpit, such persons, belonging to the Society, as were so inclined, met, on the 28th of the same month, at a private house, and, in the presence of Dr. Lowell and the Pastor elect, were organized as a Christian Church,† according to Congregational usage. It consisted of eleven members; nine of whom now survive, and five are fellow-worshippers with us. My ordination‡ took place on the 9th of February, 1825, when Rev. James Walker invoked the Divine Blessing; Rev. Dr. Lowell preached the Sermon; Rev. Thomas Beede offered the Prayer of Consecration; Rev. Dr. Ware gave the Charge; Rev. James D. Green presented the Right Hand of Fellowship; Rev. John G. Palfrey delivered the Address to the People; and Rev. Francis Parkman made the Concluding Prayer. The ordinance of the Lord's Supper§ was administered for the first time in this Church, on the 17th of April, to about thirty communicants, the elements being distributed by Lewis G. Pray and Benjamin Seaver, who have officiated as Deacons till the present time.

It does not seem best to go further into details of this kind now. Such other statistics as are commonly presented on occasions like the present, will be given in their appropriate connections, as I proceed. But we will pause here, one moment, and glance at some interesting points in our past condi-

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*See Appendix—Note 5. †See Note 6. ‡See Note 7. §See Note 8.

tion, and at a few of the many ecclesiastical changes that time has wrought around us. When I entered upon my ministry in this place, the Society was not only new but small. The materials of which it was composed, though in themselves good, were heterogeneous, having been derived from various sources. Every sect and nearly every church in the city contributed elements to its formation and growth.* Was it to be reasonably expected that any great degree of harmony would distinguish such a parish? Yet there never, perhaps, existed a more united people than you have been. No root of bitterness has at any time, to my knowledge, sprung up amongst you. Like brothers and sisters you have dwelt together in peace and love. Differences of opinion there doubtless have been, and earnest discussion of affairs; but without the least sacrifice of cordial good will. Unitedly and cheerfully you have sustained the institutions of religion amongst yourselves, and in no instance has a just appeal been made from abroad to your benevolence, without being responded to with feelings at once accordant and generous. As for myself, how shall I speak? I have been happy; possibly too happy. No trouble has come to me through the agency of this congregation. If I have had an enemy in it, he never revealed himself to me as such. Our relations to each other have been, without exception, friendly. No request made by me has been refused by you; and my silent wishes have not been disregarded. Twentyfive more pleasant years than I have passed with you, have probably at no time fallen to the lot of another Minister. Whatever awaits me in future, the past is secure; and I shall always look back upon the long portion of my life spent here with feelings of joy, tempered

*See Appendix—Note 9.

only by the sense of my own imperfections, and with fervent gratitude to Almighty God. Turning now from the consideration of the singular harmony of this Society, and from the manner in which its Pastor has been made happy, we can hardly avoid noticing how it differs from other Parishes, in these changeable times, by having its history limited to the ministry of a single individual. Of all the other churches belonging to the city at the period of my ordination, only seven* retain the Pastors who served them then; and of these, three were settled only a short time before me, two have had the aid of colleagues, and one, on account of ill health, has expressed the desire to be relieved from the duties of his office, next month, which has been yielded to by his Society. All the congregations of this metropolis, except the small number just specified, including most of the fifty or sixty gathered since our own, have exchanged their Ministers, each at least once, and not a few of them almost as many times as they have lived years. And among the results is this one,—to me somewhat startling,—that though, in 1825, only two clergymen were ranked below me, by the rule of collegiate age, on the list of the "Boston Association of Ministers," yet in 1850, my name must by the same rule stand above that of every other individual belonging to the body and having the charge of a Parish except one;† and that body consists of thirtyfour members. Many other facts, indicative of what changes twentyfive years can effect in ecclesiastical relations, might be stated; but as they would interest and profit us less than other topics, we will now, if you please, direct attention to the various instrumentalities, of a

*Dr. Lowell's, Dr. Sharp's, Dr. Frothingham's, Mr. Ballou's, Mr. Streeter's, Dr. Gannett's, and Dr. Young's.

†Dr. Lamson.

moral and religious kind, which have been in use amongst us, and which, while you sustained them, it devolved on me to render effective, so far as I was able, for the accomplishment of their legitimate ends.

1. The Pulpit. To see that this is worthily occupied is the minister's chief concern. If he fails here, it is not to be expected, generally speaking, that his influence will be great elsewhere. Of my own performances, were I to speak at all, it would be with feelings of humility. But God is witness of my heart's confessions; and it would do you little good to hear me utter them aloud. With the exception of three months in 1839, during which your generosity allowed me to be absent, as a missionary in the Western States, this pulpit has been supplied wholly by me, either in person or by my substitute, since the 2d of December, 1824. Within this period, a sermon has been preached and the customary prayers offered here more than two thousand and six hundred times, at about three-fifths of which the services have been performed by myself. So many words of instruction and of devotion ought not to have been spoken in vain. To what extent we have profited by these means of grace, it is not for us, perhaps, to see; but God knows; and to Him we must at last give an account.

2. The Rite of Commemoration. Reasons and motives for the observance of it have often enough been urged by me. And if a larger proportion of the worshippers in this house had been in the habit of coming to the Lord's table, on Communion days, my cup of joy would be fuller than it is; and you, I think, would have been further advanced in the Christian life. That table has been spread nearly three hundred

times, and never has it been fenced around by human creeds. We have deemed it the Lord's, not ours; and all friends of his, whatever their sect, have been invited to approach it. Yet there has been from the first, as seemed well, an association, called the Church, which, as has already been stated, was formed a little before my ordination, and to which, including its eleven original members, there have been admitted two hundred and fortyfour persons; so that ten is about the average annual number of additions it has received; which, though not large, is somewhat, I am told, above the prevailing standard. May we not hope that, in future years, a stronger interest will be felt in this subject, and that accessions to the church will be more frequent than they have been.

3. The Ordinance of Baptism. With what scrupulousness this was observed by our ancestors, you know. Is not the prevailing neglect of it to be regretted? Where correct views of its nature and design are entertained, it is capable of being made an occasion of much spiritual delight and improvement. Deeming it, as I do, at once in agreement with the divine will, beautiful in its significance, and impressive in its fit administration, I cannot but desire to see it practically regarded by all as a privilege and a duty. We, as a Parish, however, have not fallen behind others in respect to this rite. Our average yearly number of baptisms has been sixteen, amounting in all to four hundred. Of late, a large proportion of them, greater than two-thirds, have taken place in private houses, instead of the church, where the ceremony was almost always performed during the early part of my ministry. As for myself, I much prefer the latter practice, though something may be said for the former. But my cus-

tom has been and is, to go wherever I am called, happy if in any place, or at any time, parents will dedicate their offspring to God by prayer in the name of Christ.

4. The Sunday School. This best of modern institutions was but rarely to be met with, when my ministry commenced. It is now to be found in nearly every church. Our school has ranked, for a long series of years, among the most prosperous; and this has been owing partly, no doubt, to the home culture of the pupils, yet in a greater measure to the intelligence and devotedness of the teachers. I take little credit to myself for its success; though my feelings of interest in the right training of the younger portions of the congregation have from the first been very strong. There are those here, now men and women, who can remember how, a few weeks after my ordination, they as children were invited to my rooms, and how, at a little later date, we used to meet, every Sunday, in our vestry. There and then, three or four gentlemen, two of whom I see present with us to-day, were associated with me in imparting moral and religious instruction to some twenty or thirty pupils. Out of that small beginning grew our flourishing Sunday school, which was regularly organized in March, 1827, and with which, at subsequent periods, more than two hundred children and not much less than forty teachers were constantly connected. It may gratify you to know, that the whole number of instructers, who have taught in our school, has been about two hundred and forty; and of the pupils, nearly one thousand and two hundred; and that of all these, not more than three or four have, within our knowledge, failed so to perform the duties of life as to do credit to themselves and to make glad the hearts of their friends. God bless the teachers and the children, and

give us all grace to sustain well, in future, so valuable an institution.*

5. Extra Meetings and occasional Lectures. Against this sort of means for improvement, except when employed in the day time, there was a strong prejudice amongst liberal Christians in general, and here at the west part of the city in particular, when I became your Minister. That evening religious meetings are liable to abuse, and that they have actually been made occasions of evil, is not to be denied. But experience has taught that, in a denomination of Christians like ours, distinguished by intelligence and sober good sense, and most of whose besetting sins lie in a direction opposite to that of heat and extravagance, gatherings for devotional exercises and instruction, at other times than the mornings and afternoons of Sunday, may be had without any very great danger of hurtful consequences. As for ourselves, we did not hesitate, at the outset, to have recourse to these modes of usefulness. In 1826, and down through eighteen years or more, our vestry was open generally one evening in a week, during the winter months, for extra meetings; at which, besides praying and singing, lectures were delivered by the Pastor, for the most part explanatory of the Scriptures. The whole number of these exercises has been between three and four hundred,—sufficient to enable me to say something on nearly all the difficult portions of the Bible. It was also, for a good while, customary with the members of the church to assemble frequently at each other's houses; and the teachers of our Sunday school have always been in the habit of holding an evening meeting every month for the interchange of

*See Appendix—Note 10.

thought and feeling on matters appertaining to their vocation. Through these means great benefit, I think, has been received by individuals at least, if not by the Society.

6. Associations for purposes of Benevolence. Four of these have existed amongst us; two of them juvenile, of which, one, useful in its day, was long ago dissolved, and the other, more recently formed and consisting of youthful members of the sex accustomed to the needle, has the power of doing much good. The Female Benevolent Society, so called, was organized in 1828. Its object is, by the product of its own labor joined to other means, to relieve the poor, the sick, and the suffering. By contributing annually a small sum, any lady of the parish can belong to it, and enjoy at its monthly meeting, the double satisfaction of agreeable social intercourse with friends, and of being engaged in works that will benefit the needy. It is gratifying to know that the heart of this useful body beats as vigorously now as it did in its younger days. The other association is one of gentlemen, formed in the Spring of 1826; and its purposes, as expressed in the Constitution, were, "in general, to promote sympathy among its members,—to advance the prosperity of the church and society with which it is connected,—to encourage the acquisition and wider diffusion of the knowledge of facts interesting to a Christian community,—to awaken a deeper concern in some of the religious charities of the times,—and to contribute pecuniary aid to such benevolent enterprizes as shall be deemed most judicious and worthy of patronage." How much pecuniary aid, besides their various other valuable services, these associations of ours have rendered, I am unable exactly to state; but add to that, all which the Parish, as such, has contributed, in sundry ways, for benevolent ends,

and the amount would probably exceed fourteen thousand dollars.

7. The Libraries. These, at first established mainly by the agency of the last mentioned association, are two; one for adults, the other for children; and both together contain over a thousand volumes. The work of collecting these books, which are of a useful kind, was begun early in 1826, and valuable additions have been made to them almost annually, down to the present time. They have been kept in the vestry, deliverable to members of the Parish once a week; and it appears from the records of the Librarian, that they have had a great many readers.* Not a few, in mature life, esteem it a privilege to carry home with them, on Sunday, an instructive and serious book; and the volumes, suited to juvenile minds, are to our children both an attraction and a benefit. And here let me say, that a debt of gratitude is due, not only to those who have contributed money for replenishing our Libraries, but also to the devoted persons, who, without pay or the hope of even being thanked, have, in successive periods, protected and weekly dispensed the treasures of knowledge which they contain.

8. Church Music,—that valuable auxiliary in every place of social worship. To this subject special attention was paid by your first Standing Committee, and it has always been regarded as one of deep interest by their successors. At no small cost, you early procured the excellent organ, whose tones have so often quickened and elevated our thoughts; and annually you have been willing to expend from eight to ten hundred dollars, in order that our harmony, instrumental

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*See Appendix—Note 11.

and vocal, as well as social, might be worthy of the place and object of our assembling. Need I remind you of the greatness of the privilege hereby enjoyed in this house? All ages and nations have sanctioned the use of music, as a help to devotion. Our nature is so constituted, that certain thoughts and feelings of the mind are awakened, as well as expressed, by certain combinations of sound; and sacred harmony, of the true kind, is to such as are in a fit mood for religion, "like a viewless angel, at whose bidding the soul soars upwards, and heaven itself descends." Let us see to it, that often as we come here, we are in that mood. Church music has a higher end than to produce admiration, to extort praise, or even to be enjoyed. Its legitimate function is to excite and elevate while it gives utterance to the religious sentiment,—to prepare the mind, by its mysterious but powerful agency, for receiving the choicest impressions of Christian truth.

9. Pastoral Visiting. It is of great importance that a minister and people should know and understand each other. Therefore, as well as for other reasons, it is desirable that the pastor should have frequent opportunities of meeting all who belong to his Congregation. If they, from any cause, do not call upon him, then, so much the oftener he should call upon them. But this visiting may be too much as well as too little. How the duty has been performed by me, you need not be informed. Doubtless, it has been done very imperfectly; but my aim, in this as in other things, has been to be useful. In every known case of sickness and bereavement my presence has been had without solicitation, whenever I had reason to think that it would be acceptable. My pastoral visits have

averaged about six hundred a year, making in all fifteen thousand. On such occasions it has been my desire to converse with you on your highest interests,—that is, upon your moral and religious duties; though I never sought to force these topics upon any one. And here I differ from not a few. Many think that a minister must talk on religious subjects wherever he goes. My opinion is of another sort. It seems to me that he should talk naturally, as other people talk, regardful of times, places, and states of mind. To speak upon religion, on all occasions and to all persons, is to do that which is sure to make it a formality, if not to expose it to contempt. Nevertheless, whenever and wherever it is desired, I love to converse on religion. My preaching, however, will probably be, as it has been, mostly in the pulpit.

10. The Marriage Ceremony. Interesting topic, this, and as sacred as it is interesting. The nuptial rite is, indeed, as it should be, an occasion of joy and gratitude; but it is also, when rightly viewed, one, if not of anxious solicitude, at least of religious solemnity. Two persons unite themselves for life; henceforward their fortunes are one; not only are their worldly interests indissolubly bound together, but as regards spiritual concerns, each is very much in the other's keeping. With what deliberation, therefore, should not such a connection be formed. No service to which I am called impresses me more deeply than that of the marriage ceremony. If all regarded it in the light that I do, it would be one of the most improving of ordinances. Since my settlement here, it has been my privilege to join in holy wedlock three hundred and two couples, or six hundred and four individuals. It gratifies me to believe, that in comparatively few in-

stances, has the result been unhappy for either of the parties. God grant that so it may ever be. But in order to this,—will you not allow me to say, especially my young friends?—that there must be the reflecting mind, the pure heart, and the worthy character.

11. The Burial Service. Here opens a page of our history, over which there are few now present but must drop a tear; for what individual amongst us has not, within the past quarter of a century, followed to the grave some dear relative or friend? Oftener than once a month have the tidings of some death led me to the home of a bereaved family, and not less frequently has it devolved on me to perform the funeral rite over the remains of a fellow-being removed to the world unseen. If, in cases of the former kind, my words to the afflicted have generally been few, it was from the conviction that recent and deep sorrow values the silent tokens of friendly sympathy more than the vocal expressions of official sanctity; and if, on occasions of the latter sort, I have been studious to confine myself to the reading of passages from the Scriptures, and to the offering of petitions to God, it was for this, as well as other reasons, that, to convert a private room of mourning into a public hall for lecturing, always seemed to me an impropriety. Nor let it be supposed,—in relation to my pulpit services on Sundays immediately following instances of bereavement,—that, while careful, whenever able, to adapt both my prayer and my discourse to the occasion, I have uniformly refrained from sketching at length the character of the departed, on any other grounds than such as approved themselves to my deliberate judgment as the wisest and best. How far you and I have been benefitted

by the simple and solemn services to which we have been summoned by the voice of death and of grief, is a question for each one of us to answer to his conscience and his God. Truly, if by the painful events of Providence and by the ministrations which they occasion, the heart can be made better, we ought, by this time, to be far advanced in goodness. Annually, upon an average, have ten of this Congregation ceased to exist on the earth, since my first coming amongst you; so that our aggregate of deaths is two hundred and fifty; a number not large indeed, considering how many have been worshippers here; yet great enough to awaken very serious reflections. Why were they taken and we left? For what purpose are we still among the living? And how long is it the will of God, that this can be said of us? To die, to pass away from scenes in which our interest has been strong and tender,—this is the lot of all mortals. What should we be?—what should we be able to do?—if nothing beside could be affirmed? But there is a resurrection, a life everlasting! Now, is there anything right, which we cannot do?—any earthly trial to which we cannot cheerfully submit? Now, God be thanked, we know that the dear friends, whose departure from us we mourned, are yet in existence, and that when the grave shall have closed over our own bodies, our souls will be in the spiritual world, and as happy as they are holy.

DISCOURSE II.

2 PETER iii. 1.

THIS SECOND EPISTLE, BELOVED, I NOW WRITE UNTO YOU; IN BOTH WHICH I STIR UP YOUR PURE MINDS BY WAY OF REMEMBRANCE.

OUR attention was chiefly occupied, in the morning, with the incidents of our early history as a religious Society, and with the instrumentalities we have had in use for our spiritual improvement, during the twentyfive years that have elapsed since our connexion, as Pastor and People, was formed. Twentyfive years! At the first thought, it seems but a brief space of time; and yet if we measure it by events and changes, does it not appear long? Into no similar period of human annals has so much been crowded, that is suited to interest the reflecting mind. If we look beyond the ocean, what revolutions have taken place, not only in governments, but in men's leading ideas! What discoveries have been made in the sciences, and how beneficial the results of their application to the arts of life! Do we glance over our own country? How immensely has our territory, for good or for evil, been enlarged; how exceedingly has our population been increased; how greatly, notwithstanding adverse events, has the prosperity of the whole Union been enhanced! Or will we contract our survey within the limits of this city of

ours? Well, what was it a quarter of a century ago, compared with its present condition and prospects? Its number of inhabitants, its amount of wealth, its extent of business, its measure of influence,—these all were nearly two-thirds less than we find them now. Where then were our railroads? Where our magnetic telegraphs? Where our ocean steamships? Where our express agencies for all parts of the world? Not one of them existed. Who of us, in that day, saw the sun take portraits; or cotton do the work of gunpowder; or ether rob surgical operations of their painfulness? Gas light, anthracite coal, cochituate water,—to name but these three,—suppose the city cut off from their use, what a sense of deprivation would not be felt! Yet the introduction of them all amongst us is of recent date. Then, too, what extraordinary advancement has been made in enterprizes of an intellectual, moral, religious, and philanthropic kind? Have not our schools, of every grade, been surprisingly multiplied and improved, and our worshipping assemblies increased from below forty to above ninety? Where, twenty-five years ago, were our Institution for the Blind; our Eye and Ear Infirmary; our Houses of Industry, Correction, and Reformation; our Lunatic Hospital; our Farm School; our Lowell Institute; our Father Taylor's Bethel; our Boston Port and Seaman's Aid Societies; our Unitarian Association; our Sunday School Society; our blessed Ministry at Large and for the Poor? Truly, such questions as these are significant, and they might be greatly multiplied. Can they but stir up our minds by way of remembrance as to the interesting import of the fact, that the quarter of a century, which spans our history as a Parish, has been a period of activity

and progress, unparalleled in the world's annals? But the subject is altogether too large for more than a passing allusion now. Indeed, the mind is strained by attempts to embrace the whole of it at any time. As for ourselves, let us devote a few moments to the easier task of calling to mind some of those smaller changes, which have occurred in and about our own ecclesiastical establishment; not allowing our consciences to be over much troubled if now and then a reminiscence shall seem too trivial to be edifying; seeing that we have never yielded to such an indulgence before, and that there will hardly be an occasion for our repeating it again.

Not many of us are aware, till informed, how few of those things with which we have been most familiar, remain the same that they were twentyfive years ago. These walls, indeed, stand as firm now as they did then; but twice they have been garnished, both within and without. These aisles, which for a season were left bare, have as many times been covered anew. The windows, at first without any fixtures for softening the intensity of the light, have once and again been furnished with screens. The old pine pulpit some of you remember; how unlike the one in which it is now my privilege to stand. These volumes of the Holy Scriptures, the gift of William Parker, were not here when I began to preach in this house; nor was that organ, the handy work of Appleton, which, at a later date, you purchased at a cost of two thousand and five hundred dollars. The clock before me, presented to the Society by Daniel P. Parker, was not in our possession, when my ministry commenced. This, too, may be said of the Baptismal font, that beautiful token of Thomas Melvill's interest in the affairs of our church; and

the same also of the numerous articles of plate for the Communion service, procured by voluntary contributions from liberal friends amounting to six hundred dollars. The first Hymn book I read from in this house was that of Tate & Brady; the Cambridge Collection soon followed; and this, in 1847, we exchanged for the far better one now in use. Our Vestry which, in the beginning, was contracted, dark, and without seats, having been twice enlarged, is now three times its original dimensions, with its floor carpeted, its furniture ample, and its walls adorned by inscriptions at once tasteful and instructive. We no longer see the noble old trees that once stood on the south side of the church; but instead thereof we have young ones, not only there, but on two other sides also, which, in a few years, will have a growth and beauty, that will be pleasant, I trust, to the eyes of all beholders. It is otherwise with us than it was formerly, as regards pecuniary liabilities. Immediately after the first sale of pews in January, 1825, the Society, as such, assumed the obligation of paying to all the original proprietors, who, continuing to worship elsewhere, did not care to purchase accommodations here, the entire amount of their subscriptions together with the interest on the same,—thus creating a debt, which continued, not indeed burdensome in itself, though to some minds offensive in name, till 1847, when, by the generous contributions of individuals belonging to the Parish, it was paid off, and two thousand dollars were raised in addition for the cancelling of other dues, and especially for the repairing of the church; so that now few Societies, not having the doubtful benefit of inherited funds, are in easier circumstances, respecting pecuniary matters, than we. These

pews, which have, from the commencement of our history, been for the most part well filled, do not seem to the eye of the beholder to have undergone, in themselves, any material change, except that their number is greater by two than it was at first,—being now one hundred and fifty. But how different is the case as regards their occupants. In looking around, I perceive that only ten of the whole number contain the same persons that sat in them on the Sunday after my ordination. This remark may surprise you; but it is true. Such, in one respect, are the changes which a quarter of a century produces. But I have another fact to state, which may make some to wonder still more. It is this; families—to say nothing of unmarried individuals—have, during that period, left this parish, in numbers sufficient to constitute three good sized Societies. In other words, as many as six hundred and fifty households have belonged to this Congregation; so that, allowing two hundred to be now connected with us, it appears that four hundred and fifty families have, for one reason or another, been induced to leave our place of worship. Do you ask, what has become of them? My records show that considerably more than two-thirds of them have removed to other cities or towns; a fact which may afford some idea of the vast emigration from this community. Of the remainder, some have left, because they did not like us; others, because they knew that we did not like them; not a few have removed to distant parts of the city, and therefore find it inconvenient to continue their relations to this Society; several joined themselves for reasons of doctrine or of social sympathy, to neighboring churches, of which more than ten have been established in this western section of the

city since our own was organized; and a number of families have been broken up and scattered by the destroyer death. In view of all these occasions of change, it has been a matter of wonder with many, how we have so well held our own, as to enable me to affirm to-day, that, at no former period, have our seats been more generally occupied, than they are now; and that the strength of the Parish, alike intellectual, pecuniary, and moral, is greater than it ever was before.

When I said, just now, that all our pews, except ten, had exchanged occupants, it was not my intention to convey the idea that the Society itself now retains only so many of its original members. Fortyone families, besides many individuals, have continued with us from the beginning; and though their location in the church is, in most cases, different from what it was, yet their weight of character, their ability for useful service, and their devotedness to the interests of the Society, instead of growing less, have, in general, increased with the progress of time. And may it not be said with truth, that those who, from year to year, came in to supply the places of such as went out from us, have, in the great majority of instances, essentially helped, not only to keep our numbers good, but also, by their ready sympathy and active co-operation, to promote the common weal of the Parish? Changes there also have been of a different kind, here not less than elsewhere, which it is natural to advert to on occasions like the present. Time, which alters all things, leaves its mark on every human being. Few gray hairs were to be seen in this house when we began to worship together. They are not wanting now, either in the pulpit or in the pews. Such as were of middle age, when I came here, are old now.

Young men and young women, just then assuming the chief burden of human responsibleness, have by this time experienced nearly all the vicissitudes of active life. Not a few, on whose infant foreheads it was my privilege to sprinkle the waters of Baptism, are to-day surrounded by families of their own. Indeed, I see those before me, who, unborn, when this Society was founded, are now among its most intelligent and devoted friends. Many an alteration of lot, many of mind, many of heart, many of character, many of station and influence,—in most cases, I trust, for the better,—have taken place amongst us. Of bereavements by death, I spoke in the morning; and will say nothing now to awaken the feelings of grief. Except the great losses we have sustained, in this and other ways, of valuable members, the changes we have experienced, as a Parish, have, for the most part, been of a favorable kind; and it becomes us, while we congratulate each other, to render devout thanksgiving to God.

How have we requited the Divine goodness? Can we refrain longer from putting to ourselves some very serious questions respecting the manner in which we have used the privileges we have enjoyed? You remember the eleven helps to improvement that were named by me in the morning; can we excuse ourselves, if we do not, before the day closes, carefully inquire of our consciences, under a solemn sense of God's inspection, how have we made them effective towards accomplishing the ends for which they were furnished?

The topics of discourse on the Sunday next following my ordination, as some of you may remember, were the reciprocal duties of a pastor and people. As it then seemed to me

proper to begin with the nature of my own obligations, so now it appears fitting first to think, if not to speak, of the manner in which they have been fulfilled. Trained in my early days to habits of industry, and accustomed subsequently, in the College and Divinity School at Cambridge, to the discipline of hard study, I consented to become your minister,—after an experience of two years in preaching to various smaller Societies, and after having declined invitations for a settlement from three of them,—not certainly with the expectation of finding here an easy life, nor indeed without feeling both disposed and able to perform a large amount of labor; and if my thoughts loved sometimes to run forward to the good I should enjoy, they were oftener elevated to gladness and gratitude by visions of the good I might do. Since that period, my lot has been favorable to exertion and success. Though occasionally ill, I have not been confined to a bed of sickness so much as one day. Domestic claims have never interfered with my clerical functions. No parochial feud or officiousness has robbed me of my time, or distracted my thoughts. You have allowed me to find hours enough for study, to stand in a free pulpit, to visit your houses whenever it seemed to me fit, and in all respects to do my work in my own way. Nor have I lacked the incentives, which are furnished by the best books, by communities as exacting as they are intelligent, and by examples, on every side, of distinguished ministerial gifts, fidelity, and usefulness. Pardon me this egotism you readily will, considering that you never heard me speak thus of myself before, and that it was meant to give edge to the question,—What after all have I done? Truly, with such facilities and encouragements as have been

mine, something more worthy of record, than the outward prosperity of any parish betokens, ought to have been accomplished. Yet, what results have I produced, answering the demands of our blessed faith, or fulfilling the sanguine hopes of my untried manhood? Where are the signs of that vast spiritual benefit which once I dreamed of conferring, if not upon the world, at least upon you? How many souls have here been brought, through my agency, into the kingdom of Christ? This is the great question; and it is as solemn as it is searching. Would to God that I could answer it to my conscience with more satisfaction than I can. Pure though my motives have been, and earnest my endeavors, yet a careful retrospective survey of what I have attempted amongst you, reminds me of imperfections, both in my theory and in my practice of ministerial duty. But a confession of them in detail and in public, would be as profitless to you, as it would be painful to me. My heart is open before the All-seeing One; may the humility it feels be acceptable to Him!

And now, my friends, what forbids a little self-questioning on your own part? If, on the ground of favorable circumstances, much was to be hoped from me, certainly not less, for the same reason, was to be expected from you. The origin of this Society was in the motives of a pure faith and a disinterested benevolence. It was gathered at a fit time, in the right place, and under happy auspices. Being for a season the only offspring of the kind from the liberal churches of this city, it was naturally the object of peculiar regards in its infancy; and during its subsequent growth, it has had the advantage, in common with others more recently organized, of that vigor and flexibleness, which belong as well to com-

munities, as to individuals, in their youth. Then, too, it has been fortunate for the most part in its materials, considered in reference to moral ends,—being composed chiefly of persons in the susceptible periods of life; engaged in active pursuits; occupying social positions favorable to the cardinal virtues; neither straitened by poverty nor overburdened with riches; fitted by a similar culture and constrained by like circumstances to feel and act in harmony; and disposed, as well from principle as from habit, not only to acknowledge the claims of Christianity, but also to attend punctually upon its ministrations. At the same time, what Society has been better supplied than this,—excepting only what may have been defective in my own services,—with those various means of Christian edification, which the most intelligent communities, living under the full light of the Gospel, have sanctioned and employed? Or, to glance back upon the ways of Divine Providence,—where, more happily than here, has God's paternal discipline been adapted, by its mingled indulgencies and severities, to purify the heart, open it to the incoming of good influences, quicken the sentiments of devotion, add strength to the moral powers, deepen the sense of responsibleness, and prompt to high aspirations and strenuous endeavors? If, then, privilege implies obligation, if ability is the measure of duty, if the improvement of a people should correspond to the means they are permitted to enjoy, ought not this parish to exhibit proofs of large attainments in Christian piety and virtue? Whether it actually does so, and in what degree, are questions which every one has an interest in deciding. Answer them, not to me, but to your conscience and your God, and may you find a blessing in the act. Mean-

while, suffer yourselves to be reminded of this truth, that I am not alone responsible for any moral or religious deficiences, whatever they may be, which can be discovered here. Every duty of the minister implies a corresponding duty of the people. Mine, indeed, it has been to preach the Gospel; but it was equally yours to receive and apply it. And so of the rest. In all respects, the obligations of the clergy and of the laity are mutual. In vain are the labors of the former, without the co-operation of the latter. If, therefore, it was proper for me to inquire most solemnly, as I did,—What have I done to help you forward in the way of Christian holiness, does it not become you to ask, in all seriousness,—How far have we acted in concurrence with our Pastor for the same great end? And when I humbly offer the fervent prayer, as I now do,—God pardon me the imperfections of my work, may not you, with equal humility, add the no less earnest supplication,—God pardon us also, the imperfections of ours?

What remains, my friends, but that, ceasing from reflections of this kind so soon as we have derived from them the benefit they are suited to yield, we allow our minds to be stirred once again, by way of remembrance, respecting the noble and enobling spirit with which it becomes Christians to look forward? A new future is opening before us. How should we view it? How ought we to enter upon its trials, its responsibilities, and its duties?

1. Not sadly, but joyfully. God has been good to us, indeed; and we cannot doubt that he will continue to be so, if not in the mode our own hearts may desire, yet in a way that will be best for ourselves and for the world. Whatever be

the vicisitudes of human life, he who created us and ordained our lot, remains unchangeably the same gracious Father, forgiving our faults on repentance, and causing all things to work together for the highest good of his faithful children. Let this conviction go with us into the next quarter of a century. Whether living or dead, we shall be in the kind keeping of Him who has thus far so signally blessed us. To each heart let its own experience of the Divine goodness speak, and joyfully let us enter upon the future that is opening before us.

2. Not despondingly, but hopefully. Who that compares the present with the past, and considers what improvements have taken place, even within the period of our own history as a Church, can doubt that vast changes for the better are to be witnessed in the future? We all, I trust, have an ideal of society, that has not yet been reached. Is it unreasonable to expect some approaches towards it even in the life time of many now hearing me? What are God's promises in Jesus, what are the visible movements of his Providence, what the noble aspirations and labors of multitudes of men and women, but bright tokens, that the glorious prospect, dimly seen of old by prophets, and clearly discerned and described by Christ,—the prospect of a community altogether true, in practice, to the pure and holy principles of the Gospel, was not fanciful, but must sooner or later have its corresponding reality in the history of our race? Let not the blessed vision be lost sight of by us, for a moment, amid the clouds of error and vice that at times envelope us. Let our eye be fixed upon it, as a certain fact of the future, and hopefully be our prayers said and our labors performed.

3. Not timidly, but resolutely. We have a work, minister and people,—a great work to do; and no one is adequate to its performance, but he whose spirit is decided and courageous. For our own characters, for the well-being of our families, as well as for the prosperity of our church, we are, each and all of us, to exert ourselves. What is better than a heart, elastic with joy and hope, and at the same time, fixed and resolute for high and holy ends. A deed determined upon, with the man's whole soul, is next to being done. Well it is not for any one to put his hand to the plough and look timidly back, either to find occasion for self-regrets or to obtain the sympathy of others. Good it is for all, when a worthy project is once taken hold of, to set the whole current of their thoughts and feelings forward, earnestly and resolutely, seeking their reward, first in the consciousness of acting nobly, and next, in ultimate success. Especially is this the true principle to be acted upon by a religious Society. Apathy, timidity, reluctance, irresolution, are baneful here. They are so as regards the interests of the Parish itself; and the evil is felt all around. Are we sufficiently aware how a vast population may be benefitted by the generous decision and promptness of a single ecclesiastical establishment? They who maintain a Christian Church in vigorous life, do that which contributes to the welfare of the whole community; for they sanction and support principles without which society at large would neither exist in peace, nor improve in intelligence, morals, and religion. Their influence may not be so perceptibly diffusive, as could be desired; but let them not be discouraged by this. Few wiser men have lived amongst us than the late Dr. Ware, senior; and these are

his words; "The best moral influences are the least exposed to common observation. Do not insist on seeing what is not an object of vision. Do not require the sight of what is invisible. Can you see the silent workings of conscience, which the display of divine truth has awakened? Can you witness the secret resolutions of holiness and virtue, which have been excited and strengthened and enlightened, not at once, but by a gradual process?" Sudden and striking effects are not, indeed, to be expected from the agency of any minister or of any church while they work in a natural and healthy mode; yet their power for good is never exercised wisely without beneficial results. God's truth can no where be preached sincerely and with tolerable ability, in vain, while there are human hearts to receive it; and the unspeakable value of Christian institutions are sufficiently apparent whenever any communities, long destitute of them, are compared with such as have always lived under their influence. Henceforward, then, as heretofore, let it be felt by us, that in sustaining this Church, in attending upon its weekly recurring services, in providing for the moral and religious culture of the young, and in keeping open for persons of all ages and classes a place consecrated to Christian worship and instruction, we shall continue to do a great and good work, both for ourselves, and for the beloved city of our habitation.

Thus joyfully, hopefully, and resolutely, let us go forward, offering, at every step into the future, fervent prayers to Almighty God, that while permitted to have our sphere of duty on earth, we may be faithful; and that when the places that now know us shall know us no more, there may still be found

here a united and vigorous Church to serve God and society; and that multitudes, yet unborn, may, in this sanctuary which we have so much and so long loved, be trained for the employments and the joys of Heaven.

APPENDIX.

Note 1.—Page 6.

Names of the original Subscribers for the building of the Church. Samuel Parkman, twenty shares; George Bond, ten; Daniel P. Parker, five; Lewis Tappan, ten; Henry Rice, five; Andrews Norton, five; Geo. Ticknor, five; Ebenezer Francis, five; Geo. Lane, five; Wm. H. Lane, five; Nathan Appleton, five; Robert M. Barnard, one; Hall J. How, one; M. Richards, one; James Reed, three; Jonathan Phillips, two; Ebenezer T. Andrews, two; G. Tuckerman, three; Charles Tappan, two; Samuel S. Williams, two; A. Moore, one; John Allen, one; Levi Brigham, one; E. P. Hartshorn, two; Daniel L. Ware, one; Samuel Perkins, three; Cushing Nichols, three; Alexander Parris, two; Phineas Clark, one; Jonathan Whitney, two; Enoch Patterson, five; Charles Holmes, one; Otis & Thaxter, two; Robert Bradford, Jr., one; J. & N. Fisher, one; Jonathan Loring, one; John Redman, two; Michael Roulstone, one; Samuel F. Coolidge, one; William Lawrence, three; Benjamin French, two; John Lamson, two; Darius Ladd, three; Robert Waterston, two; Lorenzo Draper, three; Mrs. Davis, (by Dr. Shattuck,) three; Dr. George Shattuck, one; Levi Haskell, one; D. Hammond, one; James Johnson, one; Thomas Melville, four; William W. Clapp, one; Benjamin T. Pickman, one; Abbott Lawrence, two; Ebenezer Ellis, one; Thomas W. Ward, two; William Sturgis, two; Levi Bartlett, one; Amos Lawrence, three; Isaac Danforth, one; Abiel Chandler, one; Solomon Willard, two; Jeremiah Fitch, three; Charles B. Shaw, one; Lorenzo Draper, (for one unknown,) one; Francis Stanton, one; Elisha Hathaway, two; Abraham W. Fuller, one; Prince Hawes, one; Dr. James Jackson, three; Ezra Hyde, one; Charles G. Hall, one; John DeWolf, four; Nathaniel Call, one; Sam'l B. Doane, one; Tristram Barnard, four; Robert G. Shaw, five; Joseph W. Lewis, two; William Parker, one; D. Brigham, one; Thomas Power, one; John A. Lowell, two; J. W. Boot, two; Thomas Leach, two; Thomas Darling, two; Titus Wells, one; Samuel Dennis, one; Pliny Clapp, one; Jonathan Clapp, one; Luke Carter, one; Turell Tuttle, Jr., two; Charles Wells, one; Daniel Henchman, one; John Holman, one; Nicholas Little, one; Alpheus Cary, one; Calvin Haskell, one; Abel Whitney, one; Luther Farwell, one; Enoch Hobart, one; Seth Copeland, one; Winslow Hooper, one.

NOTES 2 and 3.—Pages 6 and 7.

Inscription on the Plate deposited under the Corner Stone :—

TWELFTH CONGREGATIONAL CHURCH.

THIS STONE
WAS LAID ON THE TENTH DAY OF MAY, A. D. 1824.

BUILDING COMMITTEE.
GEORGE BOND, GEORGE W. OTIS, SAMUEL PERKINS, JONATHAN WHITNEY
LEWIS TAPPAN, JONATHAN LORING, JONATHAN THAXTER,
BENJAMIN FRENCH.

ARCHITECT.
ALEXANDER PARRIS.
JOSIAH QUINCY, *Mayor.*

[On the reverse side.]
Master Mason—CUSHING NICHOLS.
Master Carpenter—JOHN ALLEN.

NOTE 4—Page 7.

Members of the first Standing Committee, chosen August 5, 1824. Samuel Perkins; Jonathan Whitney; George Bond; George W. Otis; Elisha Hathaway; Thomas Power; Enoch Patterson; Ebenezer Ellis; John Allen; George Lane; Benjamin French; William H. Lane, Clerk; Lewis Tappan, Treasurer.

Enoch Patterson declined to serve on the Committee, and at an adjourned meeting of the Proprietors, September 2d, John DeWolf was elected in his place. Within about seven months, George Bond, William H. Lane and Lewis Tappan resigned their offices; and on the 15th of March, 1825, George Lane was chosen Clerk, Elisha Hathaway, Treasurer, and Benjamin Seaver, Levi Haskell, and Enoch Hobart, members of the Committee. The successors of George Lane, as Clerks, have been, William Freeman, Elijah Cobb, Eliphalet Jones, George H. Kuhn, A. W. Blanchard, and Isaac D. Farnsworth. Daniel Henchman followed Elisha Hathaway, as Treasurer, in January, 1826, and has acted in that capacity till the present time, a period of twentyfour years. The Chairmen of the Standing Committee have been George Bond, Samuel Perkins, Jonathan Whitney, George Lane, and Isaac Danforth.

NOTE 5—Page 8.

The actual strength of the Society, at its beginning, cannot be inferred from the account of sales given in the discourse; since many persons, friendly to the enterprize, bought pews, who had never contemplated leaving their old places of worship to join a new Congregation. The records

show, that of the one hundred and eleven pews disposed of early in 1825, only seventyone were subsequently occupied by the original purchasers.

NOTE 6—Page 8.

The Covenant, adopted by the Church at its formation, is as follows :—
" We whose names are underwritten do solemnly declare that we believe the Scriptures of the Old and New Testament contain the revelations of God to man; that we have faith in Jesus Christ as the Son of God and Saviour of the world; that we desire thankfully to accept salvation through him in the way presented in the Gospel; and that we resolve, by the help of Divine grace, to live in obedience to his holy commandments, looking for the mercy of God unto eternal life.

" We promise to walk with this Church, while we have opportunity, in a regular attendance on Christian ordinances, in the exercise of Christian affections, and in a submission to the discipline of this Church so far as shall appear to us to be our duty."

NOTE 7—Page 8.

At the Ordination, February 9, 1825, the Council was composed of Representatives from the following Churches :—

Church in Federal Street, Boston, Dr. Channing and Rev. Mr. Gannett.
Church on Church Green, " Rev. Mr. Young.
Church in Hollis Street, " Rev. Mr. Pierpont.
Church in Brattle Square, " Rev. Mr. Palfrey.
West Church, " Dr. Lowell.
First Church, " Rev. Mr. Frothingham.
Second Church, " Rev. Mr. Ware.
New North Church, " Rev. Mr. Parkman.
King's Chapel, " Dr. Freeman and Rev. Mr. Greenwood.
Church of the University, Cambridge, Dr. Kirkland and Dr. Ware.
Church in Charlestown, Rev. Mr. Walker.
Church in Lynn, Rev. Mr. Green.
Church in Chelsea, Dr. Tuckerman.
Church in Wilton, N. H., Rev. Mr. Beede.
Dr. WARE was Moderator of the Council, and Dr. TUCKERMAN, Scribe.

NOTE 8—Page 8.

The principle adopted by the Church at its first celebration of the Ordinance of the Lord's Supper, and acted upon till now, is, that no Christian member of the Congregation ought to consider himself excluded, at any time, from the privilege of participating in the rite of Commemoration. Accordingly, the invitation from the Pulpit, on Communion days, has ever been in substance, this : " All Christians, of whatever denomination, who may be present, are invited to remain and communicate with us."

Note 9—Page 9.

When this Society was organized, there was only one Congregational Church, Dr. Lowell's, in the west part of the city; and this, as stated at the time, "had been for a number of years much crowded, comprising about three hundred and fifty families; so that not a few households in the neighborhood were unable to obtain suitable accommodations within a convenient distance." No special pains have ever been taken by me to ascertain with what sects or parishes those who have, from time to time, become members of our Congregation, were formerly connected. But it happens to be within my knowledge, that during the first twelve years of our history, this Society received accessions from the various religious denominations in this city, as follows:—Ninetyfour families from the Liberal Congregationalists; thirtyfive from the Orthodox Congregationalists; twentysix from the Baptists; nineteen from the Episcopalians; twentyfive from the Universalists; seventeen from the Methodists; eleven from the Christians; five from the Roman Catholics; two from the German Lutherans; four from the Quakers; six from the Swedenborgians; three from the Sandemanians; and two from the Jews.

Note 10—Page 14.

I have been informed by one who has given particular attention to the history of Sunday Schools, that the earliest institution of the kind in Boston was connected with the West Church, and commenced operations in 1812; that in 1822 the Hancock Sunday School was opened, which was the first of a public character under the control and teachings of Liberal Christians; and that the next, established by the same class of believers, was our own, commenced in 1825, and regularly organized in March, 1827; at which time Lewis G. Pray and Benjamin Seaver were appointed Superintendents. The latter gentleman, after a service of twelve years, resigned his office, in 1837; when Francis Brown was chosen to fill his place, as associate with Mr. Pray; who together have continued to oversee and direct the affairs of the institution to the present period. If to any persons amongst us a large debt of gratitude is due from the Parish, it is to the Superintendents and Teachers of our Sunday School.

Note 11—Page 16.

A friend who has examined the various reports of the Library Committees, for the purpose of ascertaining to what extent the books in our vestry have been used, informs me, that 21,682 volumes were given out from the Library for adults, between the date of the institution in 1826, and 1847, a period of twentyone years; and that 29,888 books were taken from the Juvenile Library during the seventeen years which occurred between 1833 and 1850; making the aggregate 51,570, or the yearly average number of volumes about 2,778.

bear no dates; the first and second were written
liguel mission, California, and the third from San
cores islands, to which the author had come as
n a man-of-war from Vera Cruz."—Bancroft's
the North Mexican States, i. 727.

Thomas. The chronological historian:
g a regular account of all material trans-
nd occurrences, relating to the English
om the invasion of the Romans, to the
me [1722]. Illustrated with the effigies
r English monarchs, curiously engraven
inal paintings, by Mr. Vertue. London:
s. 1723. Sm. 8°. **G.354.39

to de Gambóa, Pedro. Viage al es-
Magallanes por el capitan Pedro Sarmi-
Gambóa en los años de 1579. y 1580. Y
la expedicion que despues hizo para po-
Madrid: en la imprenta real de la Gazeta.
plates. Sm. 4°. **G.353.38

pages at the end contain the Declaracion que de
irrei del Perú, . . . hizo, ante escribano, Tomé
de lo sucedido en las dos poblaciones fundadas en
de Magallánes por Pedro Sarmiento de Gambóa.

xe, George. A voyage round the world
y of the great South sea, perform'd in the
9–22. London: J. Senex. 1726. Folded
ates. Sm. 8°. *2268.78

ories were published of this voyage. This was in-
the author as a vindication of his conduct, he
accused of piracy and embezzlement. The other
by William Betagh, who was roughly treated in
narrative, and wrote with the design of exposing
[2168.76].

rrative, A, of the horrid massacre in Bos-
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SUPPLEMENTARY catalogue of the East Boston ary, arranged upon a simple classified system, w for sale at 10 cents.

ACH Branch Library has issued convenient ng lists of books lately added. Henceforth e lists will be printed from time to time at its each.

HE Ninth Edition of the Handbook for Readers just been published. It contains the Rules and ulations, Helps to the Library and its Cata- es, Accounts of the special collections of books of the works of art, a Chronological history he Library, and an extensive Index to Period- , a helpful guide to Encyclopædias, etc., etc. enlarged edition contains all the above-men- ed matter with the addition of the valuable logue of Bibliographies and Literary Guides, ished previously in the Bulletin for April, . Price of large edition, 50 cents, of regular on, 5 cents.

GIFTS. — Among the gifts to the Public Library during July, August, and September, 1890, have been the following: From Rev. Caleb D. Bradlee, 6 volumes, 179 pamphlets, a lot of newspapers and broadsides; Dr. Francis H. Brown, 60 pamphlets; George A. O. Ernst, 131 volumes, 21 pamphlets; O. M. Fernald, 5 volumes, 94 pamphlets, besides newspapers; Great Britain Commissioners of Patents, 30 volumes; Chester Guild, 55 pamphlets; Dr. John Homans, 28 volumes; George B. Knapp, 109 volumes, 98 pamphlets, a lot of newspapers; Leicester Public Library, 39 town reports; Archduke Ludwig Salvator of Austria, a copy of his recent work "Die Insel Menorca"; Miss S. L. Mansfield, 67 pamphlets, a lot of newspapers; Joseph Pauksztis, 18 volumes; Portland Public Library, 48 pamphlets; St. Botolph Club, a number of periodicals; Samuel S. Shaw, 1 volume, 20 pamphlets, a lot of newspapers; W. W. Wheildon, a lot of old maps; besides many publications from the various departments of the United States government.

THE LATIN VERSION OF 1493

OF THE

FIRST LETTER OF COLUMBUS TO THE NOBLE LORD RAPHAEL SANCHEZ ANNOUNCING THE DISCOVERY OF AMERICA. Reproduced in fac-simile by the heliotype process, with a note and a translation.

IN the Bulletin of the Boston Public Library for April, 1890, an account was given of the purchases made for that Library in the preceding February, at the sale in New York City of the books of the late S. L. M. Barlow. Among them was a copy of the Latin version of the first "Letter, addressed to the noble Lord Raphael Sanchez, Treasurer to their most invincible Majesties, Ferdinand and Isabella, King and Queen of Spain, by Christopher Columbus, to whom our age is greatly indebted, treating of the islands of India recently discovered beyond the Ganges, to explore which he had been sent eight months before under the auspices and at the expense of their said Majesties."

Little is known of the history of this copy of the First Columbus letter before its purchase in 1831 by the late Colonel Thomas Aspinwall, formerly American consul at London, except that it was in the portion of his Library which he sold to Mr. Barlow in 1864. In the catalogue of Colonel Aspinwall's library, printed probably somewhat later than 1831, he appended to the title of this Letter the following note: "The earliest edition of the first document ever published concerning the discovery of the New World: unknown to Robertson, and long supposed to be lost." No attempt is here made to substantiate the claim thus made by

him, and since by others. It is sufficient to say that in the Bulletin of the Boston Public Library for April, 1875, under the title "Roselly de Lorgues," is a bibliographical note upon the different editions of the Letter then known. Dr. Justin Winsor, writing later in the Proceedings of the Massachusetts Historical Society for February, 1890, is of the opinion that the Letter was put into Latin in Spain, and the version carried into Italy. Within a year eight different editions were issued in thin quartos or octavos in black-letter type, — five in Rome, two in Paris, and one in Amsterdam. Of the five Roman editions this Aspinwall-Barlow copy is one, and in the opinion of Harrisse and others, the earliest. This claim, however, is disputed; yet whatever may be its rank in priority, it is the only known copy of this edition in America. Three copies are now in existence, two of them being in the British Museum.

A fac-simile of the present copy was issued by Mr. Barlow, in 1875, in an edition limited to fifty copies. It is now reproduced with the exactness which belongs to the heliotype process.

The following translation is that of R. H. Major, as printed in his Select Letters of Christopher Columbus (London, 1847) — one of the publications of the Hakluyt Society.

First Voyage of Columbus.

A Letter addressed to the noble Lord Raphael Sanchez, Treasurer to their most invincible Majesties, Ferdinand and Isabella,[1] King and Queen of Spain, by Christopher Columbus, to whom our age is greatly indebted, treating of the islands of India recently discovered beyond the Ganges, to explore which he had been sent eight months before under the auspices and at the expense of their said Majesties.

KNOWING that it will afford you pleasure to learn that I have brought my undertaking to a successful termination, I have decided upon writing you this letter to acquaint you with all the events which have occurred in my voyage, and the discoveries which have resulted from it. Thirty-three days after my departure from Cadiz[2] I reached the Indian sea, where I discovered many islands, thickly peopled, of which I took possession without resistance in the name of our most illustrious Monarch, by public proclamation and with unfurled banners. To the first of these islands, which is called by the Indians Guanahani, I gave the name of the blessed Saviour (San Salvador), relying upon whose protection I had reached this as well as the other islands; to each of these I also gave a name, ordering that one should be called Santa Maria de la Concepcion,[3] another Fernandina,[4] the third Isabella,[5] the fourth Juana,[6] and so with all the rest respectively. As soon as we arrived at that, which as I have said was named Juana, I proceeded along its coast a short distance westward, and found it to be so large and apparently without termination, that I could not suppose it to be an island, but the continental province of Cathay. Seeing, however, no towns or populous places on the sea coast, but only a few detached houses and cottages, with whose inhabitants I was unable to communicate,

because they fled as soon as they saw us, I went further on, thinking that in my progress I should certainly find some city or village. At length, after proceeding a great way and finding that nothing new presented itself, and that the line of coast was leading us northwards (which I wished to avoid, because it was winter, and it was my intention to move southwards; and because moreover the winds were contrary), I resolved not to attempt any further progress, but rather to turn back and retrace my course to a certain bay that I had observed, and from which I afterwards dispatched two of our men to ascertain whether there were a king or any cities in that province. These men reconnoitred the country for three days, and found a most numerous population, and great numbers of houses, though small, and built without any regard to order: with which information they returned to us. In the mean time I had learned from some Indians whom I had seized, that that country was certainly an island: and therefore I sailed towards the east, coasting to the distance of three hundred and twenty-two miles, which brought us to the extremity of it; from this point I saw lying eastwards another island, fifty-four miles distant from Juana, to which I gave the name of Española:[7] I went thither, and steered my course eastward as I had done at Juana, even to the distance of five hundred and sixty-four miles along the north coast. This said island of Juana is exceedingly fertile, as indeed are all the others; it is surrounded with many bays, spacious, very secure, and surpassing any that I have ever seen; numerous large and healthful rivers intersect it, and it also contains many very lofty mountains. All these islands are very beautiful, and distinguished by a diversity of scenery; they are filled with a great variety of trees of immense height, and which I believe to retain their foliage in all seasons; for when I saw them they were as verdant and luxuriant as they usually are in Spain in the month of May,—some of them were blossoming, some bearing fruit, and all flourishing in the greatest perfection, according to their respective stages of growth, and the nature and quality of each: yet the islands are not so thickly wooded as to be impassable. The

nightingale and various birds were singing in countless numbers, and that in November, the month in which I arrived there. There are besides in the same island of Juana seven or eight kinds of palm trees, which, like all the other trees, herbs, and fruits, considerably surpass ours in height and beauty. The pines also are very handsome, and there are very extensive fields and meadows, a variety of birds, different kinds of honey, and many sorts of metals, but no iron. In that island also which I have before said we named Española, there are mountains of very great size and beauty, vast plains, groves, and very fruitful fields, admirably adapted for tillage, pasture, and habitation. The convenience and excellence of the harbours in this island, and the abundance of the rivers, so indispensable to the health of man, surpass anything that would be believed by one who had not seen it. The trees, herbage, and fruits of Española are very different from those of Juana, and moreover it abounds in various kinds of spices, gold, and other metals. The inhabitants of both sexes in this island, and in all the others which I have seen, or of which I have received information, go always naked as they were born, with the exception of some of the women, who use the covering of a leaf, or small bough, or an apron of cotton which they prepare for that purpose. None of them, as I have already said, are possessed of any iron, neither have they weapons, being unacquainted with, and indeed incompetent to use them, not from any deformity of body (for they are well-formed), but because they are timid and full of fear. They carry however in lieu of arms, canes dried in the sun, on the ends of which they fix heads of dried wood sharpened to a point, and even these they dare not use habitually; for it has often occurred when I have sent two or three of my men to any of the villages to speak with the natives, that they have come out in a disorderly troop, and have fled in such haste at the approach of our men, that the fathers forsook their children and the children their fathers. This timidity did not arise from any loss or injury that they had received from us; for, on the contrary, I gave to all I approached whatever articles I

nothing of theirs in return: but they are naturally timid and fearful. As soon however as they see that they are safe, and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have; none of them refusing anything he may possess when he is asked for it, but on the contrary inviting us to ask them. They exhibit great love towards all others in preference to themselves: they also give objects of great value for trifles, and content themselves with very little or nothing in return. I however forbad that these trifles and articles of no value (such as pieces of dishes, plates, and glass, keys, and leather straps) should be given to them, although if they could obtain them, they imagined themselves to be possessed of the most beautiful trinkets in the world. It even happened that a sailor received for a leather strap as much gold as was worth three golden nobles, and for things of more trifling value offered by our men, especially newly-coined blancas, or any gold coins, the Indians would give whatever the seller required; as, for instance, an ounce and a half or two ounces of gold, or thirty or forty pounds of cotton, with which commodity they were already acquainted. Thus they bartered, like idiots, cotton and gold for fragments of bows, glasses, bottles, and jars; which I forbad as being unjust, and myself gave them many beautiful and acceptable articles which I had brought with me, taking nothing from them in return; I did this in order that I might the more easily conciliate them, that they might be led to become Christians, and be inclined to entertain a regard for the King and Queen, our Princes and all Spaniards, and that I might induce them to take an interest in seeking out, and collecting, and delivering to us such things as they possessed in abundance, but which we greatly needed. They practise no kind of idolatry, but have a firm belief that all strength and power, and indeed all good things, are in heaven, and that I had descended from thence with these ships and sailors, and under this impression was I received after they had thrown aside their fears. Nor are they slow or stupid, but of very clear understanding; and those men who have crossed to the neighbouring islands give an admirable description of everything they observed; but they never saw any

people clothed, nor any ships like ours. On my arrival at that sea, I had taken some Indians by force from the first island that I came to, in order that they might learn our language, and communicate to us what they knew respecting the country; which plan succeeded excellently, and was a great advantage to us, for in a short time, either by gestures and signs, or by words, we were enabled to understand each other. These men are still travelling with me, and although they have been with us now a long time, they continue to entertain the idea that I have descended from heaven; and on our arrival at any new place they published this, crying out immediately with a loud voice to the other Indians, "Come, come and look upon beings of a celestial race": upon which both women and men, children and adults, young men and old, when they got rid of the fear they at first entertained, would come out in throngs, crowding the roads to see us, some bringing food, others drink, with astonishing affection and kindness. Each of these islands has a great number of canoes, built of solid wood, narrow and not unlike our double-banked boats in length and shape, but swifter in their motion: they steer them only by the oar. These canoes are of various sizes, but the greater number are constructed with eighteen banks of oars, and with these they cross to the other islands, which are of countless number, to carry on traffic with the people. I saw some of these canoes that held as many as seventy-eight rowers. In all these islands there is no difference of physiognomy, of manners, or of language, but they all clearly understand each other, a circumstance very propitious for the realization of what I conceive to be the principal wish of our most serene King, namely, the conversion of these people to the holy faith of Christ, to which indeed, as far as I can judge, they are very favourable and well-disposed. I said before, that I went three hundred and twenty-two miles in a direct line from west to east, along the coast of the island of Juana; judging by which voyage, and the length of the passage, I can assert that it is larger than England and Scotland united; for independent of the said three hundred and twenty-two miles, there are in the western part of the island two provinces which I did not visit: one of these

is called by the Indians Anam, and its inhabitants are born with tails. These provinces extend to a hundred and fifty-three miles in length, as I have learnt from the Indians whom I have brought with me, and who are well acquainted with the country. But the extent of Española is greater than all Spain from Catalonia to Fontarabia, which is easily proved, because one of its four sides which I myself coasted in a direct line, from west to east, measures five hundred and forty miles. This island is to be regarded with especial interest, and not to be slighted; for although as I have said I took possession of all these islands in the name of our invincible King, and the government of them is unreservedly committed to his said Majesty, yet there was one large town in Española of which especially I took possession, situated in a remarkably favourable spot, and in every way convenient for the purposes of gain and commerce. To this town I gave the name of Navidad del Señor, and ordered a fortress to be built there, which must by this time be completed, in which I left as many men as I thought necessary, with all sorts of arms, and enough provisions for more than a year. I also left them one caravel, and skilful workmen both in ship-building and other arts, and engaged the favour and friendship of the King of the island in their behalf, to a degree that would not be believed, for these people are so amiable and friendly that even the King took a pride in calling me his brother. But supposing their feelings should become changed, and they should wish to injure those who have remained in the fortress, they could not do so, for they have no arms, they go naked, and are moreover too cowardly; so that those who hold the said fortress, can easily keep the whole island in check, without any pressing danger to themselves, provided they do not transgress the directions and regulations which I have given them. As far as I have learned, every man throughout these islands is united to but one wife, with the exception of the kings and princes, who are allowed to have twenty: the women seem to work more than the men. I could not clearly understand whether the people possess any private property, for I observed that one man had the charge of distributing various things to the rest, but specially meat

and provisions and the like. I did not find, as some of us had expected, any cannibals amongst them, but on the contrary men of great deference and kindness. Neither are they black, like the Ethiopians: their hair is smooth and straight: for they do not dwell where the rays of the sun strike most vividly, — and the sun has intense power there, the distance from the equinoctial line being, it appears, but six-and-twenty degrees. On the tops of the mountains the cold is very great, but the effect of this upon the Indians is lessened by their being accustomed to the climate, and by their frequently indulging in the use of very hot meats and drinks. Thus, as I have already said, I saw no cannibals, nor did I hear of any, except in a certain island called Charis,[8] which is the second from Española on the side towards India, where dwell a people who are considered by the neighbouring islanders as most ferocious: and these feed upon human flesh. The same people have many kinds of canoes, in which they cross to all the surrounding islands and rob and plunder wherever they can; they are not different from the other islanders, except that they wear their hair long, like women, and make use of the bows and javelins of cane, with sharpened spear-points fixed on the thickest end, which I have before described, and therefore they are looked upon as ferocious, and regarded by the other Indians with unbounded fear; but I think no more of them than of the rest. These are the men who form unions with certain women, who dwell alone in the island Matenin,[9] which lies next to Española on the side towards India; these latter employ themselves in no labour suitable to their own sex, for they use bows and javelins as I have already described their paramours as doing, and for defensive armour have plates of brass, of which metal they possess great abundance. They assure me that there is another island larger than Española, whose inhabitants have no hair, and which abounds in gold more than any of the rest. I bring with me individuals of this island and of the others that I have seen, who are proofs of the facts which I state. Finally, to compress into few words the entire summary of my